

(23)

If, by adding together all our skills
~~dull or alert, as~~ ~~or backward~~
by which we are marked as ~~able~~ to think
and analyze problems' we do not get a solution
which enables us to ~~modify~~ misery into a
lasting better existence, if ~~it~~ does not
unable us to reach the state which disposes
~~not~~
us ~~to~~ less mistakes but to more awareness, to
more learning which ~~will~~ makes our mistakes
~~futile~~
~~less~~ and our behavior in them less ~~badly~~
cruelly mischievous, we ~~do~~ not ~~get~~ two cents
worth of wisdom. But ~~now~~ we ~~treat~~ our mistakes
as a cat treats its faeces. It covers it up
~~whence~~ ~~comes from.~~ and
and one cannot tell ~~where~~ the smell, ~~the~~
~~one, by covering up our mistakes, cannot tell whence the~~
misery comes from, ~~which~~ infests our lives.
~~which is why~~
~~And~~ in an emergency there is not much thought
which is not panic in those who have paid too
little attention to their actions. ~~but~~
~~Providing we do not lose sight of them,~~
Our acts lead us to their results. ~~They~~
Results are
~~but~~ ~~not~~ ~~outcomes of acts by themselves.~~
~~they are always~~ ~~actions performed by people. They are~~
~~but~~ ~~outcomes of people upon the people~~
~~outcome where near when true~~
who have enacted them. We cannot separate our
actions from our persons. The effects of our
~~deed~~
~~acts~~ do not take place apart from our
persons. They do not happen elsewhere though
at the moment they seem to happen far off, ~~with~~
the effect being here and the effector being
~~Eventually~~
there. (They happen ~~eventually~~ where the
~~Eventually~~
person is who enacted them. They do not happen,
they cannot happen, away from the person who

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(A) the intellectual sphere, the schemata of formal knowledge embodied in the curricula of the school, is only a ~~means~~ knowledge where the issues involved are not involved with

has given them impetus.

~~nor can the~~

A problem is not confined to issues arising and belonging exclusively to in the various intellectual spheres. ^(A) It +

~~involves~~ the natures - that is, the attitudes and behaviors - of those who are engaged in clarifying these issues. An intellectual consideration is inevitably connected with the personalities, the intelligences and temperaments, of those that consider.

~~pursuing to deal with knowledge~~
When a test is given and success is

confined to the intellectual performance of it, it is of no practical bearing unless ^{it is practical for} the one tested ^{very} confines his ambitions to becoming an information bureau, to divorcing himself from any human activity - which ^{after all} is impossible.

(But as it is still, we teach only the knowledge which is fit to be sold. Here we insist upon practical mastery.)

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~~Intellectual~~ performance gives no

indication of how the understanding deals with ~~the~~ information ^{when} under ordinary circumstances and exceptional conditions. ^{giving written or}

~~oral~~ answers to problems cannot never substitute ^{for} a vast contact with experience.

Theoretic acquisitions of ^{are} knowledge lifeless without experiential

relations which gives validity to ^{them}, which shows how much ^{antimony} ~~experience~~ one has in ^{regarding} to what ^{has read or heard about,}

~~expression~~ one ~~theoretic acquisitions~~,

which shows how experienced one is in expressing the theoretic acquisitions. Experience ^{private} ~~takes~~

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p. 146: Weber.

mind which gives usually a biased and untrue account of facts.
is to keep the mind occupied not with the imitation of facts.
it is to keep it occupied not with facts.

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different

He gives facts without considering the
to
them in a neutral consideration. Nor does
he distinguish between facts, which are alive
but not statements,
~~and facts~~, which are written down. Thus,
history exists differently ~~in the living form~~
as a ~~body of knowledge~~
than ~~in~~ the dead ~~form~~ which is history written
down. ~~The one is as~~ ~~so other as a~~
~~which is different from life lived so~~
~~from a biography. History, as we teach it, is like a~~
~~before it becomes history, which is taught~~
like a dead language with a spell of unrealities
cast upon it; it is not like a living speech
which has become second nature.

who is offered in school is,
A historical review of life, ~~at second hand~~,
~~since no~~ ~~but~~ situation for experience ~~are taken~~
~~independent~~ as to how this history happened
to take place through the ~~human behavior~~
~~which passes through the centuries without undergoing much alteration~~
History is not something that happened. It
happens to be something that happens always.

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And if it is to represent a reality which is
not only a thing of the past but of our own
~~if it is to apply only to the lives of others but to our own~~
~~lives~~, we can gain the meaning of past human
behavior better by the lives which we ourselves
now ~~live~~ live. ~~and~~ ^{knowing something of} not only as judges
~~restricting ourselves to the role of~~ ^{and} ~~but~~ people and
onlookers and judges of other nations and
groups and majorities and minorities and
criminals and heroes. ~~but~~ ^{we -} ourselves proper
are those groups are those very criminals
and heroes whom we praise or damn!
But as history ~~is not~~ taught its situations
refers always to the predicaments of others;
of through which circumstances we manage to
get into the same plight.

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upon the quality of
the character of the contact, ~~in addition~~,
one's varied personal relationships with
knowledge. What is the ~~dissemination~~ of character is
~~one's attitude~~
~~experience in regard to any knowledge~~

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(A) I think it fit to be known
is it because we value
knowledge out of curiosity,
or because it bears upon
the mystery and riddle of
our lives and the
direction we should take
in living.

relationships which one maintains in regard

to any knowledge - whether we value it as a knowledge
~~fit to be sold or as a knowledge fit to be known, and if we~~

Attitude, action, and intellectual know-
ledge all enter into ^{my} experience of which pen
and ink situation ~~but~~ only the intellectual
knowledge, the theoretical information, is
active.

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→ Our lack of intellectual acumen is ~~not~~
~~the great problem from which our intelligence~~
~~suffers but~~ the absence of intelligence about
our persons in life, ~~which~~ we let escape in
our drive for knowledge which gives the inform-
ation we gather from books and the skills we
gain in the workshop and laboratory over to
ignorant expressions, to ignorant living
^{which} is the greatest problem of knowledge. ~~is not~~

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They give a mechanical representation of
life which shrivels living conditions, living
human awareness down to problems in technology.

Boroughly technological
assaults.

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*illogical.
self-contradicting*

Our misfortune lies not in the profuseness
of our information but in our ~~unscientific~~
management of it which prepares for a life
we find we cannot bear but must.

Our minds are only becoming pot-bellies of knowledge, not brains able in discerning values. We have become puffed up - swollen - overstuffed - with the quantity of our knowing at the expense of the quality of discerning what is most worth knowing. We are ^{knowing us} stuffed with the arrogance of knowledge which leaves us the arrogant creatures we have always been but which we have never been able to live with. Not that we are intolerant because we wish to be so; but because we are like blind eyes staring but not seeing further than the thought which is wish, not the thinking which goes to the wish with knowledge. (of its doings). Usually there is just a going along with an idea without knowledge of where the idea goes. Neither is there the wish to know unless the knowing leads but to the wish..

The accent should be not only on the knowledge but on the knower himself without which his wealth of information serves only to restrict and not to enlarge his liberties. Liberty becomes enlarged as we attend to our personal deficiencies. It is achieved not by instituting or modifying legalities but by an active growth of ourselves.

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(The) Facts cannot speak for themselves if they are not deeply considered. They are ^{only} statements which condition people's beliefs. They ~~create~~ a mind-trend but ~~they~~ do not create knowledge. They are an acceptance of knowledge, ^{which} molded, shaped, conditioned, by propaganda. But it is not ^{and} a knowledge enhancing the mind's capacity for thinking. Ordinary thinking is like newspaper print. It soils immediately on touching.

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Just help the student to remember himself. (That he calls himself John or Jacques - that is not himself. It is only an attribute of what he calls himself.)
In this he will find his greatest teaching. But we train children to pay more attention to things than to themselves unless we make it a special event to do so. But special events are like holidays which are dedicated to Athena^{goddess - symbol of wisdom,} though Bacchus takes up all the ceremony.

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Facts are not mere statements. The statements only are given as the first arrived-at facts. Facts are findings. Without findings there ~~are~~ no facts. A statement implies also search because ~~an~~ opinion as to a thing or a movement which we call fact has as many sides to itself as the mind is capable of concerning, and these sides, observing which includes not merely the mechanical appearance or movement of life, but also its study, ~~its~~ investigation. The discovery of how a fact works is also a fact; and How its workings are arrived at and for what reason they ~~were~~ arrived at and under what conditions they ~~were~~ evolved and what the contributory causes of these conditions ~~were~~ and by what these causes were stimulated. All these ~~they are all~~ are related facts dealing with one subject.

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The analysis of a fact is no less of a fact but rather more of a fact than ~~is~~ statement without the analysis. The analysis is the greater part of the attempt to understand the fact. Otherwise, we have only dressed up figures before us without knowledge of what they consist of as far as our knowledge to investigate them can reach.

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It is because

A fact is greater than a statement. It is an investigation, a search, and a continuous discovery.
~~to form~~
It invites to study, to consider, to ~~judgment in~~
experience, ~~not by drawing~~ intelligent conclusions.
~~Instead of~~
It is not a question of imposing ideas, ~~but to awaken~~
~~as well as stimulate it~~
~~an ^{idea} + idea~~
the mind to ~~the consideration of them~~ with as much neutrality of
judgment and universal openness of ~~and as the~~
~~can summon to its aid~~, in doing so, ~~it~~ the
~~mind is capable of doing and to help~~ that mind to
~~or others~~
become~~s~~ more capable of non-egotistic vision.

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Seeing is in - seeing and
The in-seeing is the root of a fact, because even
to make an ordinary observation requires sensitivity

we are surrounded
but what we
sense is what we see.

Now we all would
know wishes how we
see ourselves, where
presently or otherwise
sensitively or sensitively
because it

It does so
relevance here. If one discusses a fact with
an impersonal attitude, one gives it the truest
or rather it is the valuation which
value. It is the value which determines the fact.

What is the Value which determines the fact? It
is, the ability to evaluate a situation. If the
situation is evaluated very cursorily, then one only
gets the dots and dashes of the movement - the surface
ripples. But with increasing observation the fact
becomes a deeper investigation and study. and indeed
coming to one's attention

The fact of certain problems leads to the study
of these problems which makes the fact & the first
observation, & of greater value and importance and
understanding. Say, a skin ulcer is observed which
leads to a tremendous, a gigantic, investigation of
that ulcer which turns out to be a plague. Whereas
without the interpretation of that first cursory
impression or observation there would be no findings,
no solutions to the problems which this fact pre-
sented. That first fact would have no more meaning
than just a simple observation without any explanation
for it. And facts without explanations, without
understanding, are meaningless impressions.

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What is the fact is not the shortage but the mock shortage, the mock appearance of shortage. For example, a person goes to a doctor and says: I have palpitations of the heart. The doctor will examine the organ and it has, let us say, the appearance of being diseased. But the doctor realizes, then, that it only has the appearance. It is a mock disease. He can treat it as a mixture of psychological and physiological malfunctioning. But it isn't the disease which this palpitation resembles, that is, the physical appearance of it lies in the fact of the psychological dibalance - the psychological upset of the human mechanism. Its physical complication is really mental, is really a mental complication.

And another example: If I have bought up an entire limited edition of a certain book, I will be be able to use its rarity as a selling point, but the fact is that it is only rare because I have the whole edition in my possession. There is, in reality, no shortage involved. Nor was there any shortage involved when Thales bought up all the wine presses of Chios and Miletus, thus becoming wealthy, so the story goes, to prove to the world that a philosopher can, if he wants to, become wealthy. And when Voltaire bought up all the lottery tickets of the French government, figuring out that he would make a lot of money, he created a "shortage" for which the government did not thank him.

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The fact is what ~~condemns~~ ^{and} ~~not its~~ appearance
The fact of anything is to see a condition in its
and not what it appears which supports the
utmost clarity - not in the acceptance of its mere
appearance. The fact is ~~all~~ ^{anything every factor} that goes into the
production of an event. The structure of an
event is not a mere motion. It is everything that
provides the possibility for the motion. If we
stop at the mere shadow, we cannot see the light
behind it which makes the shadow comprehensible.
fact is what a thing is about and the knowing of
what it is about independent upon our degree of
insight into it, upon the degree of our ability
to see into it which implies search, experimentation,
and conclusion which are not final verdicts but
material for further investigation which makes for
more comprehension and more fact.

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Weber:

What is a fact? Are commodity shortages at the root of high prices or is the desire for high prices at the root of commodity shortages? What is the fact here?

That high prices are due to shortages and not to abundance is certainly true. But the manner in which these shortages are created is falsely stated in order to create an untrue situation. ~~is the creation of a shortage which has been manufactured as a shortage~~ ^{in interpretation} ~~the workings of~~ Such situations are not based upon supply and demand but upon speculation and profit, ^{which is true} to create an artificial situation of supply and demand. ~~The actual manipulation of which being the fact which deals with knowledge of the situation.~~ The other, 'fact' is (the appearance of the situation) that high prices are due to shortages ~~which are not further gone into~~. This is not at all the fact basic to the situation but only the appearance, the artificial construction. ~~In Manner p~~

Therefore just an enumeration of facts does not give one anything of realistic information because it does not inform us as to the nature of meaning of which the 'facts' are composed. To give 'facts' without at the same time giving the evaluation of ~~new greater than~~ facts for which we have to investigate, search for, and experience in every field in which the cause has its roots, is to give nothing of any great moment. To look at a tree is only to look at the fact of an appearance called 'tree'; it does not give one any

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information about that fact which is called 'tree'.

That is why mere statements of facts are not worth anything because they do not teach. They do not inform sufficiently to be of any instructive benefit.

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Very likely, all who teachrs will agree with this view of facts. But the mere agreement does not prove that one can deal with more than the surface oscillations of an event, that one can deal with facts as clarification. It is what one does that counts, not what one says or wants. Unless one is able to trace the fact, which is a skin eruption to the underlying disease, unless the source of annoyance is traced to the pernicious and baneful, the first fact, the eruption, has no meaning.

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No work is good unless it shows the remedy as well as the disease.

p. 145: Weber

First let us make the mind with which we think more thinking before imposing upon the student our opinion as to any issue vital to human existence or before we urge them to arrive at a judgment of their own on the basis of the facts we present in class. Where the evidence we give is but a mere statement of facts, an itemization of them, then that evidence is premised upon statements and not on facts. And for the student to weigh and consider those statements is as difficult as it was for the Israelites to make bricks without straw at the order of their Egyptian taskmasters.

Not used

Our fact presentations come down to an indoctrination as dogmatic as if we had insisted upon the students adopting our viewpoint without any pretense of giving them a factual background. Because our teaching involves so little consideration of ideas and events in the interest of an impersonal description of fact, what we offer as fact becomes no more than the imposition of a trend of thinking whose general aim and principle is not to illumine the mind but to fabricate an attitude, a policy. Our work is then unable to unbias the mind so that it can, by itself, find evidence which enlightens but leads it to pre-determined attitudes.

The development of thinking is sacrificed to the

inculcation of a trend of thinking.

Not used

When convictions are induced through facts and figures, names, and dates, and details, to which nor real consideration is given, when when the slogan and statistic replaces explanation, then the memorization of technicalities replaces education. When all we teach of a person's history is a few outstanding events of his life, we give nothing that is part of his real history. For that we would have to teach the thoughts and feeling which were antecedent to these events for these are the real life. But none of this is considered in our teaching and testing. We give only the results without bothering about the antecedent roots - so far as they can be gathered - that gave them flower. And this is what I mean of events, by the useless facts and statistics, the names and dates and quantities which are useless inasmuch as they are no inducement to produce a free mind.

They produce no intimate clarification because they are simply a putting together of classified information without providing for some mental experience which is the vital portion of the fact. It makes the mind dense with mechanical imitations even though it has a lot of facts at its disposal.

But once the mind has become more thinking,
it also becomes more considering. There is
nothing else. With thinking, present judgments
cease to be

No used